

M2349

Saturday, January 5, 1974—music, Nishamura's

Sunday, January 6, 1974—Barn lunch

Mr. Nyland: So, we shouldn't make this too long because you're going to lose an hour anyhow. Tomorrow I think it would be very good if we start at 8:30; that's the same as far as the Sun is concerned, and it may seem a hour later but at least it will be more-or-less light. I don't like to start in the dark. We still will end at the usual time and it gives you time to come home probably when it is light, perhaps even if you have Movements.

So, that's the beginning of the year: energy crisis, saving not wasting, be more accurate about expenditures, measuring, considering, weighing. See what you can do and what you must not do. We are, as far as we are concerned, in a crisis also: crisis for oneself and crisis with the group, crisis with understanding of Work. Because there are periods when Work becomes very difficult, where you lose your interest and you cannot, as it were, make ends meet. You cannot bring your outer life together with your inner life. You must look at Work for yourself as a growth, not natural—artificial if you like, more perhaps Great Natural—but intentional, as something that is produced by yourself under certain given circumstances with an explanation of how you ought to do it. It is a chart that is given and then you can look and you see on the chart where you would like to go. Then you look in the grammar and you find out this and this symbol means that and that, and you have to do this first before you do something else.

I've looked at what we have been doing over the years. There is a great difficulty in having a flexible and a fluctuating group because we are at different places in development. Aside from the fact that we are different types, we receive information differently because we cannot immediately digest it, and also the application depends on what we are and what

we have experienced. And so we talk over years about different ways of how to look at Work and how to explain it and how to emphasize certain aspects at certain times, and how perhaps certain aspects cannot be understood unless one has gone through a little bit of a preparation which leads logically to that second or the third or the fourth aspect of Work. And it always has been a difficulty to know what to say at the proper time. When one has a mixed group, you cannot always say the things you would like to say for certain people. When you do say them, you run the risk that someone else who is just beginning, or is new or more or less green, doesn't understand exactly what is meant and even may become confused.

The different aspects of Work you might say are sometimes a little theoretical, sometimes a little emotional, sometimes it emphasizes activity of a physical kind. Sometimes there is a relationship between the three centers, sometimes there is a development for one particular center. Sometimes Work has a background and a perspective. It has possibility of relating to something else which is not oneself. Sometimes it is philosophically as if life has to exist as it is and as it is then, to be accepted by oneself when one realizes that one's own life also has to be accepted. Sometimes it is as if different people cannot find the same kind of a language. And many times the language which they will have to use is based on the application of that what attracts them and, for the time being, leave alone that what is not as yet assimilable, that cannot as yet be digested. And one must not force such ideas down the throat when you are not ready with your stomach to eat them.

And so the difficulties that do exist, and that you have to look at this development of ideas in explaining them—it is very much like All and Everything—builds up certain concepts, in the beginning giving a little bit of an outline of what is really meant in the first chapters, indicate what is really Work; but then going into detail in describing different

descends down to Earth—that is, the visiting of certain parts of the physical body in order to understand the tendencies and the traits, the characteristics of that what is a man. And then after that has been explained, and more or less in detail indicating what can be done, what should be done at such a time, that then perspectives are necessary in order to place Work against a certain background. And it is those perspectives that, when they are understood, will make a man return to Work itself. But if it is not understood and simply taken as a little description or philosophy, Work is always forgotten. And therefore the ‘ABC’, although it is not always so nice and easy to understand what is really meant, still remains the fundamental background against which one must Work and where the influence of such concepts must indicate to oneself in one’s daily life of what is required.

And so it is with the concept of ‘I’. We talk about an ‘I’ as having to exist as an Objective Faculty and try to explain what is meant by Objectivity, sometimes saying as if that what has to be Impartial can be best understood when it is away from oneself and looking at oneself in an Objective sense, very much as if someone else who doesn’t know one, doesn’t know us ourselves, can look at such a person as myself quite objectively because they have nothing to go by than just, you might say, the appearance of what is then as manifestation. And not having any knowledge, there is no particular reason to think about it. And the Objectivity is much easier for someone else who doesn’t know anything. And so, ‘I’ is indicated as something that doesn’t know anything about oneself. All it knows, when it is created, is to exist on the level for which it was created; that is, as if it is outside of oneself looking at oneself. Of course that concept doesn’t last very long because you start to think about how can anything exist outside of me which is Benevolent and willing to look at me, and still not being able to become part of me when the whole idea of growth is inherent in that what I am wishing to become what I am not as yet, but utilizing that what I have now for the particular purpose of further growth, or even that what exists

to be used as a stepping-stone or a foundation for that what ought to become, or what is possible for a man in growing out from what he is as a personality into something of a higher quality.

And so, this concept of 'I', which is very necessary in the beginning to understand Objectivity and Impartiality, it may not be so easy to use it for the terminology of Simultaneity. But in any event, it is an existence of something that is of a different quality than what we are naturally. And then one starts to understand a little more, that if this 'I' has to give us information, it has to be very closely connected with oneself. And then, of course, there is that idea that a certain part of one can become Objective and that the rest of oneself stays subjective. If that bridge is crossed, you might say, then one is on the 'right road' because then what is 'I' as a concept—and having become a reality of activity and then functioning in the sense that we always talk about it, of giving us information—will start to Wake Up more and more one's inner life and, ultimately, connecting with that what is the source of life within oneself, make that what is now bound realize that the possibility of freedom exists. After that, this question of the creation is not so urgent anymore, because together with this question now of becoming interested in the sense of Awareness, there has to be a reason why there is that kind of interest.

This brings up almost immediately a different aspect of 'I' itself, that that also must influence one's feeling, and that that what then as feeling regards that what I am in a certain way, wishing this feeling to grow up, very much like one wishes the mind to grow up or to develop in a different way; that then this 'I' of course is assumed to divide into two parts: one, the theoretical Observation part, the mental quality; and the other, the Benevolent quality which then should take care of the possibility of the development of something that we call feeling and should grow out into an emotion. Those are the two functions of this 'I' which can be understood when it now is a part of one and is close

enough to oneself to be able to say certain things.

That what is being said mentally is recalled in one's memory. That what is said in an emotional sense is whispered. It is not a clear language. It is a language that one feels, and sometimes I say 'whispering', a little bit murmuring, not always a clarity of a word, but very definitely the presence of something that has a meaning. And this quality of sensing that what exists, with a certain faculty which is very little developed, belongs to an emotional growth of oneself; then knowing, in that way, using the language of a Kesdjanian body for the perception of that what also exists as a Benevolent part of an 'I'. Then one starts to identify that what is something out of Benevolence interest in one, in a different kind of a relationship because, together with this question of Conscience, also something starts to develop in relation to the other parts of life existing. You have to understand, I think, that only that can come when your Conscience starts to function.

In your ordinary life, there is only a caring based on a physical relationship of a family and those who are near to one; that is, with whom one has a relationship which can be useful and where you wish to help them, sometimes saying 'for their sake', sometimes for satisfaction of oneself in giving that what you believe is right for them, but which still can be missed by oneself. Very seldom, I would say, there is that kind of a sacrifice that one wants to give to someone else for the sake of the other person.

Sacrifice is known for oneself. It is to reach a certain aim that is very difficult to reach and for which a certain payment has to be made. And such a payment cannot always be taken out of someone else. It has to be given from oneself in order to buy that what has more value, and giving, you might say, one's life's blood for the purpose of achieving an aim to which one then sacrifices oneself as if one wishes to become nothing. And the difficulty is the misunderstanding of the meaning of oneself, because the Conscience considers the two other centers as necessary for the existence of oneself. And that finally

this matter of sacrifice has to be straightened out with one's emotional body; that is, the emotional content of one's life, allowing a Conscience to exist together with the wish to express giving for someone else what is needed, and giving for oneself that what is necessary for one's own development.

Conscience makes one in equilibrium regarding that what ought to be given to oneself and what ought to be given to someone else. And it is that balance that becomes very important in a decision of the Benevolence of 'I', because 'I' does not have any subjective value. When it is Objective, it will consider me equal to anyone else, but it will also consider the acceptance of someone else the same way as the acceptance of myself. And because of that, there is much more of an equal division of any kind of thought or feeling given to oneself as well as to others in balance with what has to be maintained, and in balance with that what can grow up as a result of oneself giving energy for that purpose. And so, it is a question then of what is necessary for one's own aim without sacrificing the instrument which one has to use. And when that is sacrificed as an instrument, it is idiotic to continue with the sacrifice.

I elaborate a little bit on that because that is the language of one's feeling when it goes over into emotions. And it is sometimes very difficult to draw the line of what is still right for oneself and what is also right for someone else, and how much should go in one direction as well as in the other. When the Bible says, "Love thy brothers and sisters as yourself," or your neighbors or even your enemy, it means that you continue to see yourself as equal to someone else, and that the requirements for someone else have to be attended to if you don't forget to take care of yourself. In that way, this question of selfishness—of taking care of oneself only—is eliminated because it is balanced this way by giving that what is needed for any other form of life, as long as one is in contact with it. Because you cannot give your love and your energy to everybody; only to those you know who also exist

and about whose existence you have no doubt.

The growth with this 'I' and the development of the Conscience now takes in the question of the function of the physical body. Mentally, an emotional body can understand why a mind is needed. And the requirement for the existence of a mental activity is first to give guidance, but afterwards to expect a development so that that what is not only guiding but which can take initiative, can be trusted. The question of trust comes in there first because it gives confidence for oneself to be able to do. In the second place, it is the proper relationship toward something else existing which not only can be of help - not of help only, but can give because of the existence an example, and because of that, become Inspirational within oneself.

This Inspirational quality within oneself can take two directions: one can go in the direction of one's own further development; that is, loosening up and trying to live in freedom from manifestations. The second is the realization of the bondage which requires loosening up; that is, when the emotions want to grow up, they find themselves bound by the body itself because emotions have no language. The learning of that language means you have to forget the other language, which is the manifestation of the body as compelled by one's feelings.

This separation is considered by the 'I' also, of how to loosen a body sufficiently that it will not continue to be in the way of the development of an emotion. The attitude of the body first becomes that of wishing to serve that what is of a higher quality, in the recognition of that what exists as emotion being more of value than the physical body itself. It is the beginning of taking the proper place in relation at least to one center, which is not a slave, but it is a servant. That is first produced by an 'I' working through an emotional body, telling, then, what is this physical body for. It eliminates much of the wishes of a mundane kind for the physical body. It eliminates also a great deal of extra energy which is

wasted in tensions of the body. And then having the body as a servant, that what is of course of more importance as emotional center can develop.

A conscience can develop in relation to the development of an emotional body. When that question of the physical body is settled, the energy can flow for the further production of a mind to start to function in the real sense of the word, Soul. That is, it is the development of the mind then which will give the continuation of life, when it is understood that the emotional attempt that one must make consists of giving to the Soul that what is necessary for the development of the Soul.

Now, you see, we talk about different aspects. We free now from the theoretical aspect first. We now understand a little bit more about the relationships of centers. We talk then about bodies developing parallel to each other, or, in some way or other, connected with each other. It's again a little bit of a theory, symbolically expressed. But now the background becomes more and more developed; that is, the relationship of life to the totality of all life. And the satisfaction which now must take place will help in the mind to wish to become Objective.

This Objectivity of the mind will need food, food that can be given by the perspective which is felt by the emotional body in relation to the totality of all life existing, of that what is then felt as existing without being able as yet to define it or to put it even in words. The relationship of love towards other people is based on that, in which of course the body does not take any part. It is the Conscience of the wish to see that that then what is given for the development of someone else, first has to become emotionally expressed. And I've said many times the relationship on an emotional basis must always be hundred percent. There can never be any argument about it. It either is or it isn't. And when it isn't, don't try to fix it up; it has to be there in its totality. This means also that with the Conscience developing, there is a desire for guidance and a desire for wishing to follow that what has

more understanding. That what also as life is now connected with the totality of all life existing, of which one becomes more and more, in one's own realization, a part. And it is at that time that Magnetic Center starts to discuss these affairs of the future, because then it becomes apparent that that what is oneself is identical to all forms of life existing, and the only difference is the form in which such life happens to be crystallized.

With the development now of the Soul, and the giving on the part of the emotions of all the energy necessary for that future development, that what really becomes important at this stage is an insight in the totality of everything existing, according to certain laws. One goes back again to a little more theory and wants to find out about the Law of Seven, the Law of Three and the Enneagram. And at that period it is quite right to feed the mind with a little bit more theory. But, you see, it has to be based first on the understanding of the wish for the development of an emotional body, and it has to be based on the place of the physical body, where it belongs. Only then can the theory of the Enneagram in particular, or even the Three Body Diagram, can be understood the way it ought to be understood, and there is not as much chance for misinterpretation.

Now, that little period of theoretical knowledge also disappears, because a little bit is enough to give guidance and to give one a feeling that one, as it were, 'belongs'. It is not sharp as yet, to know where one is going, and there is no possibility of a description of such a new country. One knows that the new country exists, and one also knows that one has the responsibility to visit it. One goes back again to the development of the emotional state. And this time it is not reaching out to something that is outside of oneself and recognizing that what exists somewhere else in the universe. This time it is the deepening of one's emotion within oneself, and to that belongs the actual search for one's Magnetic Center. That is a purely emotional quality. That is only in the kind of a world that can be felt and should be felt very deeply; that is not a world in which words occupy a certain

place. It is based on the activity of the physical body by being a servant to one's Conscience, and to try to take all kind of experiences of ordinary life from the standpoint of finding the place which is correct in relation to one's emotions. The mind does not play a part in that, not as yet. It is first necessary to gather experience, experience of an ordinary unconscious kind, in which there is no description or no desire to define 'I'. One forgets 'I' at that time, practically, and is only interested in that part of 'I' which is Benevolent. Because this has to be maintained; a relationship towards the totality of all things existing and an assurance that there is a possibility of reaching it by means of a step. That is quite fundamental; otherwise you would lose yourself in the variety and the multiplicity of ordinary life.

So, although you associate with unconscious states of yourself and unconscious conditions of others, there is something quite fundamental within oneself, a deepening of the emotion within in which two things have to be accomplished: One is to reach the fundamental cause of one's own life; and the second is the ability to feel and emotionally becoming involved, without a wish to formulate it. A Conscience can then stand on its own and can have a relation to 'above' as well as to 'below', if you want to use it as that kind of a phrase. It means: To the outside, whatever space and time indicates; and to that what is within, as far as one's inner life becomes noticed by oneself. One has to develop a feeling and has to have a wish to deepen it. Regardless of where it will lead, it will become adventurous to find out what one's emotional life really represents.

The problem is more or less solved when one reaches Magnetic Center within at the same time that the concept of God becomes clear. When that is reached, there is again a change in one's attitude towards oneself. One has found out a great deal about oneself, and it has been necessary, at times, to sacrifice unconscious behavior forms because they were obstacles in the way, and they were on the road of going from one's essence to one's

Magnetic Center. I've said once, it is very very difficult to find the essential essentiality within one's essence, because there is no road indicated which will lead to Magnetic Center. One is helped, a little bit, by the openness of oneself towards the possibility of such a search, having a possibility then of solving a problem. This particular attitude of openness means that I get freer and freer from that what I wish. And the openness simply means that I am expecting, hoping and waiting, but in the right way; as if that what I'm not doing does not interfere with my wish to fall asleep. When the candle is kept burning, at the proper time Magnetic Center can be seen and reached and touched. And one wants to wait until that actually occurs as an experience which then is never to be forgotten.

When this has taken place, one has reached within oneself a very definite confession that one has to make: This is Work for me, and I promise I will never forget it. One does not make a promise that you will Work all the time. You make the promise that your Conscience will always be there in judgement about whatever you are doing, and in whichever way you will spend your energy. I say it is a different state because now it is a question from one's Magnetic Center in search of a Soul. And this question is solved by having that what is now available within a Magnetic Center—as I say, without any feeling, without any thoughts, without any preconceived notion—able to participate in the activities of myself on this Earth as long as I live here; in which there is no further question about the place of the body, and there is the guidance which is given by a quantity of energy ready to become manifest. The guidance which is there, but very small, is only a little bit of light, way out, which indicates a direction. But the sincerity of the wish is now not any longer on the development or the involvement of an emotional state. It now considers that what is emotional only as a source of energy, and when this what wishes to go out is almost, I would say, like a part of Magnetic Center, wishing to find out where is the Soul of oneself.

It takes with it—that is, Magnetic Center takes with itself—a certain quantity of food.

I've said that the body is a servant. The quantity and the kind of food necessary for this research—searching for a Soul—is dependent on how much I am willing to give for the development of a real Kesdjanian body and a real Soul. This is the time when it is necessary to consider all forms of energy of the body itself. That culminates in sexual energy. And from that we take two kinds: Helkdonis and Abrustdonis. That is now carried by this part of Magnetic Center, which wishes to find out where is the direction which is necessary for the Soul, and to give then to the Soul that kind of food; and to leave, as one goes through one's essential being, the kind of food which is necessary for the maintenance of the Kesdjanian body. We call this 'Participation'. It is simply a means of reaching that what has, as yet, to be explored. And it is then that one finds within oneself all kind of possibilities within, as well as the reaction to anything existing outside, being provided for the purpose of what we then call to be 'Awakened'.

I said today when you look at the snow, the little crystals of the snow reflect light, and that should help you to be affected by each one of such crystals reaching you, to remind you that you have a task. It is that road of adventure, that wish for a search of finding one's Soul, and taking with one the energy necessary for the feeding of it, that then one discovers, in an Experimental period of oneself, that one has much more available than originally was even considered. That what takes place, then, is a search of this wish as personified by Magnetic Center, becoming individualized on its search for finding the Soul; in the Soul, experiencing that what is like an Experimental period, of seeing what is still a possibility of what always has been potential, but what was within the means of that Soul.

On that kind of a road of adventure, one discovers the beginnings of one's Soul. And it is interesting how then that what is the Soul as beginning—we call it 'Do-Re-Mi'—is really the other side of the 'Sol-La-Si' of the Kesdjanian body. And being familiar with the growth of essence, in becoming more and more deep and understood as an emotional

quality, one recognizes, in that what takes place as a gestation in the 'Do-Re-Mi', that what is necessary for an understanding of the striving of the Soul to free oneself from bondage. Because that's the same process that the deepening of an emotion goes through when it wants to become free from one's feeling.

And so, you see, one reaches, a place where all energy from the Kesdjian body, having served very well for the maintenance of the Kesdjan itself, still has enough energy for the love of God. The wish to make a Soul depends on how much you love God, how much devotion there is within you, how much willingness there is of the sacrifice of yourself for that kind of an aim which is not at all connected with oneself. It is an unselfish aim in which the wish for growth is paramount. And the reaching of God, of wishing to be accepted by Him, requires the humility of wishing to give up all energy of an emotional kind for the purpose of that what can exist afterwards even when the Kesdjian body has to die.

I go through these different kind of aspects of Work in order to illustrate that there is a variety of such possibilities for oneself, and that at certain times you may want to use one and sometimes another, or that one person may be affected—for one person one aspect may appeal to him and for another something else; that you always must try to look at any meeting about the different things that at that time can actually be of use, and that you wait until some other aspect can become of use, or if it has been already of use, that you simply recognize it as something that has helped you. So that you never should become negative about anything that you don't understand as yet, and that your humility requires that you will accept whatever you can accept, and that you are willing to admit that you cannot as yet accept certain things which, I don't want to say are too difficult, but which have a proper place on the line of the development of yourself. That what you eat when you are 18 years old is different from that what you eat when you are 5 years old. And your

digestive processes are not as well developed when you are young compared to when you have reached ordinary age of, let's call it, physical 'full-grownness'.

When we talk about Work, you have to look at all the possible aspects and take only that what you can take. That is the truth for you, at that time. Investigating all things but only take that what at that time can belong to you, so that then you will not lose it anymore. All the other stuff that you try to put in your mind, you will lose. That what you can take as truth belongs to the totality of our self at any one time—I say, sometimes, not homogenous and definitely not fused, but nevertheless having the characteristic of the three centers wishing to combine to the extent that it is possible for them, at the level of your Being.

If one sees this—that then that what can be satisfied is the level of the Being in the future of the development of a Soul—that is emphasized more than anything else, the question of wishing to become unified with that what has grown up, to see if, when this three body actually as three bodies actually can exist, when is the proper time, then, to have it united and become fused into one. To some extent, it is not our problem. It is a problem of that kind of time, when time becomes timeless for oneself. It is not that we make time timeless. Something takes place that we finish with our time. And then something else is substituted in relation to the level of our own Being.

All right, Bob. [Cassette turned]

Side 2

Mr. Nyland: And so, one continues to Work, without at times wanting to explain it or wanting to define it as 'I', or wanting to even mention the word 'Magnetic Center'. One keeps on Working, spiritually. You see, there are developments for a man in different manifestations, perhaps in different reincarnations of himself, and they are connected by certain times—a certain period—in which this spiritual Being of a man is not on Earth.

And it has to stay, sometimes for quite some time, in a different realm of spirituality, of making adjustments and changes in accordance with the Laws which exist there, so that then at the proper time, if it is necessary to come back to Earth—which may of course be possible—it can then prepare for that entrance or re-entrance into a form of this Earth. But during the time of the spirituality of such a development, it becomes known why one has to return to Earth.

And it is the same way with 'I' and with Work. The necessity every once in a while of a personal appearance on Earth can be compared with the personal appearance of 'I' in relation to the body. It has to function then by reminding one that one ought to Wake Up. And then there are periods when this 'I' is not visible, but it is still in existence. It has gone within. It is then within one's essence and is feeding one's Conscience. There is at that time no necessity to make it formulatory; that is, to express it in the terminology of words. It is necessary that it exists. And particularly after Magnetic Center has been reached, the question of devotion is a simple word that has to be used to indicate existence of this 'I' within one's inner life. That is a period I compare with a spiritual existence away from this Earth. It is a period in which one becomes looser and looser from that what is the body and its desires. It is done by this 'I'. It is not functioning in the way we say in the beginning it has to function. It is the functioning of the Benevolence, that part of 'I' which will help to form one's Conscience.

An 'I' is not always to tell you what is Consciousness. It has a three-fold function. The Consciousness of course is a little indication of what is meant by it, by 'I', by the existence of 'I'. Benevolence is simply to make one feel, to make a person realize he is part of a totality of all things, that he belongs. And the statement of an 'I' within oneself, having a voice which sounds within the confines of Magnetic Center, is an indication for the body of how to control its own desires and how to separate all forms of energy of the physical

body for the proper purpose for which they have been meant—that is, for which they exist.

Then follows a period again of 'I' appearing. It is then much more complete, and it has maturity. It is then not only a light; it is a very definite guide. It then actually takes initiative. It then executes what it has found in a spiritual world and starts to apply that in different forms of ordinary life. And then this 'I' is ready to indicate to oneself what are the attributes of a Conscious and a Conscientious man. This is a learning period. It is to some extent a reincarnation of 'I' on Earth—on the earth of the body. It belongs to that Experimental period that I mentioned. It is the finding out of all possibilities which are potential, but which are within the range of the possibilities of a Soul. It is the rearranging of that what is still a little bit chaotic in a state of gestation, to prepare for the birth of a Soul on this Earth. We say that takes place at 'Fa'. We also say it takes place at the death of Kesdjan. By that time the physical body has, as it were, ceased to exist as far as life is concerned, but it still exists as far as foundation is concerned. That is, the maintenance of one's life on Earth requires just enough energy to be able to contain within the body enough substance for the feeding of it. This is what I call the foundation for the Soul body. It means that the Soul then can be placed on the 'Si-Do' of the physical. It also means that at any one time the physical can disappear. This is the question of the devotional state in which the spirituality now becomes apparent and is made real, and crystallizes then out into a form of a real man.

That is what Gurdjieff means; the 'New world' of a Man, the creation of that what really belongs to him but for which he must fight, for which he must be open, for which he is willing to sacrifice himself, for which there is no further place than only to become a channel which runs through the physical body for feeding the Soul—as I say, sometimes, on 'top' of the physical body. For that reason the Soul is connected with the head. It is connected with the states of Consciousness. For that reason the Soul body is called also an

'intellectual' body, because the beginning is on the top of one's body—that is, the head.

Then it continues as an octave, the Soul octave. It is that kind of food that finally comes to the head and then is freely given for the feeding of the Soul body. It is through the head that the Abrustdonis reaches the Soul. It is going through the body that the Helkdonis is given to the Kesdjanian body.

The reason for perspectives of this kind is to give for this coming year a very firm foundation of Work itself, of the different aspects which are in All And Everything and which you can find in principle everywhere, and in detail at certain places only. But you must take All And Everything also in totality; that you cannot leave certain things out, than only perhaps by saying, "I am not as yet ready for it." No one expects you to understand the experiments of Gornahoor Harharkh. It will come in time. No one expects to have a realization of timelessness, or the relativity of time existing at different levels. No one is expected to understand the real meaning of Impartial Mentation or the horns which grow out and are held, and are sustained by the servants and the well-wishers for Beelzebub. One must see All And Everything as gradually opening up and showing you the treasures which are there and hidden; but they can only be given when you are in a state of wishing to use them. Otherwise, the book has no value. And Gurdjieff hoped that you would understand the necessity of the usage of that what was given as principle or as stories, or as description of Makary Kronbernkzion, and Letrohamsanin, and Hamolinadir, and Abdil—all such personages which are descriptions of principles which are alike and which only differ in the experiences they have. That all of that has a meaning which Gurdjieff hoped that when you read it three times, you may be able at the end of the third reading come to the conclusion that it is all right, now you know that your Work can start.

And so I feel also, regarding what we talk about, regarding the different meetings we have had and for which we have a few tapes, that every once in a while when you listen to

that or are reminded—very much as when you are reminded by reading All And Everything—that then something starts in you of saying, “Yes, there is material that can be used; the fact that I’m reading it, the fact that I’m listening to a tape means that I have to take a responsibility for it—otherwise, I should not read it or I should not listen to it.” The requirement is to be open, to wish to be affected, and to take a responsibility for admitting that Work has to be done, and that unless I do it, I am a sinner—I don’t want to say as yet against the Holy Ghost, because that would require a full-grown Conscience and a full-grown Consciousness. But if there is a sin against that, the fear is that one becomes Hasnamussian; and that, I would say, has to be avoided at all costs.

You see, all things relate together. Everything has to grow in the proper time, in relation to that what has already grown up and in relation to what is potential and can grow further. There should not be any hampering, no obstacles in the way. If you know, if you can know, you must eliminate them. You must fight to help to make a road because this is uncharted territory. It is a psychology which goes over into spiritual existence. It has nothing to do any more with psychology. It is a development of a feeling to bring it to one’s heart. It is a development of a mental activity, through Awareness, to bring it to the existence and the understanding which belongs to a Soul.

And so, I hope that over this year, with the different resolutions you may have made, that we can always meet at a certain place of an understanding of the aim: the wish for development, the wish for growth, the wish to become a real man, the wish for an understanding of one’s life and the wish that one should have, in devotion, of gratitude and the acceptance of grace from the Lord.

So maybe we can drink to Gurdjieff. Next week maybe we talk a little bit about him because his birthday is on the 13th. To Gurdjieff.

And so, I wish all of you a good Sunday tomorrow. Good night.

Sunday Lunch

Mr. Nyland: I hope that last evening gave you some perspective, to really see how to place Work in your ordinary life by discussing different aspects of Work itself, so that then you can connect it when you are actually busy. And how often then it is possible for you to have something else with you, working with you—not necessarily in the terminology of Observing, or not even as an Awareness and not so strict that actually there is a separation between ‘I’ and ‘it’. But it has to do with the level of your attention and your interest, and what you really consider for yourself important. And to consider that what you are doing, that it has to be done correctly in the first place, not nervously, not agitatedly and forgetting half of the things that you’re supposed to do, but just at times to be very quiet and regulate your rhythm. One thing you have to learn is to understand how you can change the rhythm of your life.

A rhythm naturally is determined; that is, in accordance with your nature, with your type, with the way you have been brought up or whatever you have learned. And it is pretty stereotyped now; that is, an automatic way of behaving and habitual. And it is of a very great use if you can see it, that you can rearrange it and control it. That applies to everything that you do: mechanically behaving with your physical body, the way you speak, the way you attend to certain things that you are supposed to do, the way you meet people, and the way you react. And it’s mostly the reactions that should come under first consideration, because that gives you away, as it were. Because a reaction many times is quite unconscious, and it is so habitual that it is so much part of you that at times really you cannot control it. And it is there before you know it as a reaction; sometimes you even act on the reaction—you continue to think in that way because that what affected you has stimulated you in an ordinary unconscious way. And the way you now must try to see and

to become much more acquainted with yourself, is to take the reactive quality of yourself, because that is you and it is you unconsciously. And that will give you a means of how your machine is operating. I hope, in that sense, it can help you. I hope also that—together with this arranging within yourself of the place where Work really belongs, and where you have a desire to see how to stimulate your spiritual aspects, and that there is a necessity for that kind of growth of a development—that then you could become quite open about it because it is useful and it is worthwhile, and you don't have to be ashamed of it.

Many times I think we fail a little bit too much by keeping things too quiet and too secretive. After all, this is a very general human problem, because each person is unconscious. The atmosphere of the Earth and the attraction from the Earth will make a person remain unconscious. And unless he is doing something about it, he will continue to be that way until he dies. So it is, you might say, a general disease or a condition that you have to accept. But now the question is, when it is so general, each person must know how it operates if they wish to talk about it. And the admittance that one is unconscious, is of course commonplace for each person who is honest, and I don't think you have to hide that. The fact that it perhaps does not affect other people, that they don't see it is in their way, is only because they don't believe in the possibility of growing up further, or to have some kind of an understanding of the totality of the Universe. And without going into detail in describing what is really meant by that, I do believe that each person can be touched in a certain way in his own life by that what he calls his deepest emotions and his desire for an understanding, or at least a desire for peaceful existence.

I don't believe it is a desire for several to keep on sleeping. I think each person who is alive will want to express it in a certain way. And for that reason you can talk about aliveness and the obstacles that are in the way of one's own expression. On that basis you

can be open together. You can really talk about a variety of things which are commonplace to all of us, and you don't have to be afraid, and you don't have to keep your mouth shut. When you learn to talk, you will see what kind of rhythm there is in your mind, what kind of a feeling you can produce, what is it that really will make you say certain things at a certain time and not say them at other times. And you will become much more discriminative as far as your friends are concerned, with whom you can talk about spiritual existence. This should be more available, I think for the group as a whole. And with that, it should gradually become much more known to the outside world that we are stimulated by certain ideas, philosophies, psychology or whatever you wish to call it—perhaps a conduct for your life in the sense of religion, an admission that you do believe in the existence of a spiritual world without talking too much about it, but that that what actually motivates you comes from a different kind of a source than only the reaction to other people of the outside world.

And I think as such, we as a group are not as yet representative of the ideas of Gurdjieff. You are still a little ashamed of it and you don't want to talk about it for fear of getting into an argument. I don't believe it is necessary to try to convert people, but I do think it is necessary to uphold a certain tradition, which has to do with an insight into oneself, that a man is made up of much more than just his outside appearance, with a little bit of a feeling and a little bit of a mind; that it should be known to others that there is a stimulating factor which makes you going and keeps you going and keeps you interested in that what you wish to become. And that the ultimate aim should be, "I wish to become a man, and I want to try to show that I actually am mindful of being that."

I have hopes that this group can actually learn how to behave. There are many things that we don't do right, and there is a great deal of criticism still quite possible. And in the eyes of the outside world, of course, they sometimes have a right to say what we have done

wrong. We have to learn to admit it first if actually such a case is the truth. But then we have to do something to bring up the totality of our activities up to a certain level. To define that level is difficult. I say first, simplicity in behavior. No boasting. Just Being and attending honestly to what one has to do. It is the honesty that will start to speak. And it is that kind of simplicity which will be noticed without you having anything to do about it, and that the level of one's Being is just the level of one's Being. Together with that, there has to be reliability. That means that people can trust us, that our word is as good as gold, that when we make a promise, we stick to it and we do it come hell or high water. And in that sense that we remain simple, and not boast, not over-pride, not wishing to be acknowledged, not becoming conceited. These are fundamental traits. I think we can learn them if we don't know about them sufficiently. I hope that we can work together on that and reminding each other of what we should be; that is, the kind of behavior which then should be understood in the future of behavior, of how it might change.

What we talked about last night was simply an idea of a development of what could take place over this year, that '74 could become much more meaningful. As I've said before, it is the seventh year of the first period and it should become the culmination of all our efforts we have made, and a recognition of failure. At the same time, a very definite desire to wish to continue, as well as we can, in honesty and simplicity, in sincerity and in trust. I don't think there is anything wrong in showing that. There is nothing wrong in allowing other people to know about it. There is nothing wrong with being open about this form of simplicity. It's very necessary for our own self-esteem to be recognized for what we are, and not pretend that we are what we are not; particularly among ourselves, that we can trust each other, that we can control our reactions, that not every time any impression we receive has to have a reaction as usual. For that reason, I say, this question of flexibility, not to be all the time what we have been, but to make attempts to introduce, at

certain times, something quite intentional, which is like a Legominism that is introduced in order to change the mechanicality and to be a reminder of that what is really necessary for an understanding of one's own Being. And that one could adhere to that with all the intensity that is available at that time, but again and again, in simplicity and truthfulness and not boast. Just Be. On that basis, we can have a language. On that basis, we can have small groups. On that basis, it is possible to have an exchange. On that basis, it is possible that others will open up and understand.

Because this is not a question of criticizing. It's a question of expressing at times, your opinion of how certain problems can be solved, without wishing to impose on anyone by saying that that what you know is better than what they know. All you say is that what I experience has value for me. Perhaps it is useful if you understand what I mean, and maybe it can fit into your thoughts and your feelings. But leaving it entirely to the other to wish to apply it or not, and not to feel bad when they don't follow your instructions or suggestions. It is not really an instruction until they ask you. Then you can become a little bit of a teacher, to tell them. But, in general, for communication among us, that what is an expression of an honest opinion is not criticism.

At times it is possible to understand that there are many ways that lead to Rome. That is why last night we talked about different approaches or interpretations of Work. And the fundamental issue is always to reach that what is, without any further argument or question, a permanency of oneself within one's life which we call Magnetic Center: a center of attraction, a center towards which one wishes to go, which attracts something of us, in order to unite with that. And then, by means of such a joining and fusion together, enable one to walk away from that and to get indulged, or rather to become affected by ordinary life in unconsciousness and still maintain that what is the principle of all life within oneself. If you can walk, in that sense, with God within, one can become a man even on this Earth.

I hope you have a good afternoon, that you are mindful of your walking, that you can see your body being active, and that you are reminded that it is not only your body, it is not only what is contained within it at the present time physiologically, but that there is much and much more which is available to one, provided you open the opportunity to let it grow out and evolve, and that you make attempts to produce or to create conditions for such growth, either for yourself to start with, and ending with asking or using the opportunities as provided by others. This attitude does require to be prayerful, gratitude for the possibility of accepting one's life, joyful in wanting to use it, and hopeful in great expectation that the ultimate aim will be reached, I say many times, in timelessness, that your gratitude includes your love for Gurdjieff. If you wish, we drink to him, asking blessing.

And Peter...